853. e 13
2

AN EXPLANATION

OR

ENLARGING OF

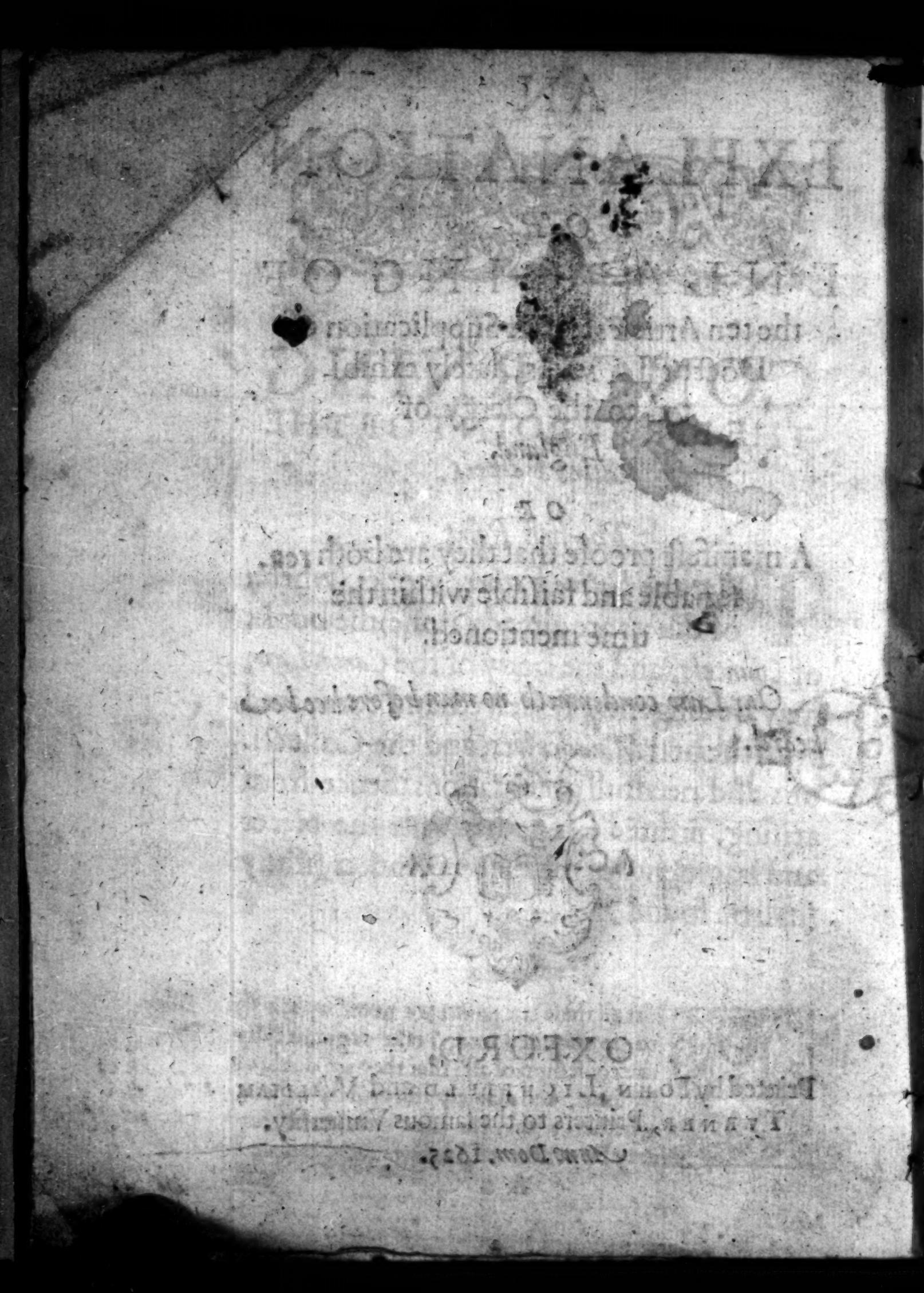
the ten Articles in the Supplication of Doctor IAMES, lately exhibited to the Clergy of *England*.

OR

A manifest proofe that they arc both reasonable and faisible within the time mentioned.

Our Law condemneth no man before bee bee beard.

OXFORD,
Printed by IOHN LICHFIELD and WILLIAM TVRNER, Printers to the famous Vniuersity.
Anno Dom. 1625.



FIRST CONCERNING THE FIRST POINT OF THE *Latine Fathers.*

The first Point

THat the *Latine Fathers* works, (whereof diuers are already done) the books of *Councels*, and the body of the *Canon Law*, may be diligently reviewed, and compared with the best *Manuscripts*; and the Collections and needfull obseruations thence-from arising, printed; together with the pieces and fragments of the *Fathers* workes (if any shall be found.)

Explained.

THat all these ten points are necessary and fit to be enquired into, I take as granted by the confession of all: that they are doubted by some, and plainely affirmed by others, whether within the time mentioned they may be performed, I know: and therefore I will

as much in me lieth) endeuour to satisfie the one, and take away all manner of doubting from the other, with breuity and perspicuity; grounding my selfe vpon good experience for some, and very probable reasons for the rest; following the order prescribed.

Concerning the *Latine Fathers* therefore (the *Greeke Fathers* being reasonably well done already, *Ignatius* by [a] *Vedelius*, [b] *Chrysostome* by that learned and iudicious Knight, [c] *Athanasius* by some, and [d] *Clemens Alexandrinus*, *&c.* by others) which doe in a maner implore our best helpe, and as the controuersies are mooued in Religion, doe inforce our labour. There is not onely profession made by [e] *Lanfranke* of old, but by diuerse of late; *Gregory* of the *Rome Print*, and *Augustine* of *Paris*, doe fullie proue the same; that sundry things are purposely changed, whether for the better or the worse? who knoweth not that we haue iust cause giuen vs to suspect the worst? I will instance only in one place, & that a principall one, concerning Transubstantiation, a chiefe pillar of the Popish doctrine. The place is in [f] *Ambrose de Sacramentis*, the words, *Vt sint quæ erant, & in aliud mutentur*: this corruption is aboue 500 yeares old: but yet not receiued till of late into the [g] *Roman Edition*, and from thence deriued into the *Paris*, and it may be in the *Lye-on Edition*, and others: and yet these words now suppressed and dashed cleane out of the Text, are plainly to be found in all our MSS. of what *Library*, fro what Monastery soeuer. Adde hereunto, what shuffling and cutting there is betweene the *Master of the sacred Palace*, and the *Printer*; both hired to reforme say they, (no doubt) [i] to deforme and corrupt the fathers workes. I know it, and can prooue it by [k] *Manutius Cyprian*, and [l] *Dominicus Basaes Gregory*, and *Ambrose* of

[a] *Genena.* 1623
[b] *Chrysost. opera Gr. cum annot. Etona* 1612.
[c] *Athanasij opera Græc. & Lat.* 1600.
[d] *Clem. Alexandrini opera Græce cum annot.* 1542.
[e] *Lanfrancus Manuscriptis SS. Patrum secundum Orthodoxam fidem correxit, & immutauit, Bostcn. in Catalogo & Io. Anglicus in hist. aurea.* Obserued by Master *Rich. James*, of C. C. C. a kinsman of mine.
[f] *S. Ambros. l. 4. de sacram. c. 4.* See *Pareus in 1 Cor. Lyd. in annal. p. 172. Hospin. de sacrament. l. 2. p. 69. Jucl. in defens. p. 249.*
[g] *Ambr. opera Rome.* 1580.
[h] There are six or seuen copies in my *Ecloga*, I appeale to them all.
[i] I refer the Reader to my *Vindicia Gregoriana*, now printing at *Geneua.*
[k] *Rome* 1564.
[l] *S. Gregorij opera Rome tom. 6. 1588. Veterum, eximij, latinum collatione* (no copie named, nor whence taken) *& pristino suo splendori restituta, aucta & illustrata. In præf. to. 4.*

Rome.

Rome. I can make an ocular demonstration of the manifold and manifest corruptions of these Authors: we may easily ghesse at the rest, for all their [m] glorious pretence of two hundred copies, vsed in the Collation of Saint *Augustine*, and many in *Gregory* and *Ambrose*, I know not how many; nor doe I, nor any man liuing wot, how many Copies, or from whence taken, they haue vsed in this their double diligence. As for the *Councels*, I can (I suppose) produce, or there may be produced twenty seuerall Editions, all differing from themselues, and from the truth: and (if there be any one true) I doe ghesse it is that, whereof I doe heare tidings in a Booke of the *Acts of the Councell of Trent*, printed by *Arnold Brickman*, 1565. this was of likelihood a good edition. One *Celaunus* had trauailed farre and neere, to gather all that could be gotten: but either this was neuer printed, or being printed, was purposely suppressed by them.

For the *Canon Law* the sinke of all Poperie, and fountaine, or puddle rather, of all kinde of Popish corruption, to found the *Primacie*, and by necessarie consequence, all points of Popery, out of blinde *Councels*, and bastard, false, or falsified *Fathers*: Yet as bad as it is, neither Text nor Glosse is so bad as they haue made it. I speake vpon knowledge, *Semeca* hath not in the old MSS. *Statuimus, id est, abrogamus*; or *Dic Romano, id est, Constantinopolitano*: these fooleries are of a later stampe, & stamped or printed they are, but I suppose hardly to be found in the *written Copies*; for *Gratian*, questionlesse they haue vsed him (*Nec enim lex iustior vlla est*) as he is knowne to haue vsed others; they haue chopped and changed, curtailed and clipped his words, and workes; notwithstanding *Gregorie* the thirteenths pretence, of I know not how many copies, besides the labours of *Faber* and *Acontius*: I will instance onely in their *Palea*. They haue first plaied with the word, making

[m] *Accipietis Aug. nostratium opera, hoc est Germanorum Theol. studiis illustratũ, ad limã & incudem reuocatum: nec solum infinitis prope numero erroribus liberatũ, sed etiam magnarum accessione exornatum Ep.* *Thom. Gozeus Apostolicus ac regius lib. censor per Belgium operam nauauit in restit. Aug. ex variis Bibliothecis: exemplaria plusquã 200. MSS. conquisierat. Concilia edita per Iac. Mecliniium 1524. per P. Crabb 1530. & 1531. Col. & Ib. 1531. & Ib. 1538. per Surium 1567. Ven. 1585. per Zllettium. per Binium 1606 et 1618. & Paulli 5. auctoritate 1608. & postremo Par. 1623.*

See one or two MSS. in the New College. *Vide Indicem librorum, qui vary: ex locis sunt habiti. Vide ea de quibus lectorem, in principio vnum est admonere.* §. *de nomine Palea.*

Corpus Iuris Canon. Rome 1582.

it a Cardinall, or a man for chaffe, and long for short; else should it be *Palea*, from πάλαι, and not *Palea*: they haue herein done vs a double wrong; they haue made that *Palea* which is not so, because it maketh against them: and on the contrary side, they haue omitted to put the true stampe of *Paleaes* vpon that, which maketh for them, though they be inuisible and innominable in the old MSS.

We haue examples store, in both kindes: The right of Emperors in making Lawes, and commandements for the Church, is casheered because it liketh them not: nor that of their married Popes, *Dist. 96. cap. 2. Osius Papa, Item Decret. Part. 2. cap. 27. q. 2. c. 18.* against Priests marriage.

Of the second sort are these: for drawing causes to *Rome. Causa 3. q. 6. c. 16. Neminem exhiberi, nisi prælatus sit qui accusetur*, is forged, and came in not the right way, to proue appeales to *Rome. Causa 24. q. 1. cap. 15. Rogamus vos fratres*: we reade these words for to establish the Supremacy: *Nulla est (sedes) quæ eius (i. Romanæ) non sit subiecta ditioni.* Againe, *Quanto magis non potest (fœmina) imperare*, as it were to strengthen the *Salicke Law*, *Causa 33. Quæst. 5. cap. 17. Mulierem constat*, was thrust into the Text by some *French man*. The solemne swearing vpon the Gospell, and by the Reliques of the Saints, *Causa 33. Quæst. 6. cap. 9.* are found in some blind Charnel house, or Reliquiarie, not in the written *Gratian. In de Consecrat. Dist. 2. cap. 1. In Sacramentorum oblationibus*, for assuring of their impossible doctrine of Transubstantiation; we vse it (say the Papists) *Vt a Patribus accepimus, & ipsa ratio docet*, which they haue thrust into the Text violently: *Habemus confitentes reos.* I could be large in this point, but I must but point at, and not treat *de industria* of their wilfull corruptions, and make whole *Iliads*, or *Chiliads* of them: but that which is expected of me now I haue prooued, that there is good reason, and high time to imploy some to perfit that worke, which was happily begun, and left off (which I shame to speake of) for want

Gratian corrupted about taking away kingly right. About Priests marriage. About Appeales to Rome. About the Supremacy. About worshipping of reliques. About Transubstantiation, besides infinite other deprauations.

Locuple tatum est caput hoc, ex originali & cæteris collectoribus, præter Anselmũ *qui habet vt antea* Gratianus *habebat in Annot.*

See my answer against A. C. and A. B. &c. when it shall come forth.

of

of paiment. I was, and am willing to be imploied in the painfull reuision of the rest; but how shall I be able to imbarque others in that businesse? But *non si malè nunc & olim sic erit*: we had then, and I trust shall haue now in some proportion, men as willing and as able to doe the worke; and I am sure that the world will beare me witnesse, that my labour was treble to any ones: and yet in a yeere and little more, we suruaied all *Gregorie*, and *Cyprian*, and all *Ambrose* of the *Rome* print: noting both the differences in the Margent, whether materiall, or immateriall; what Copy each man vsed, when we began, and when we ended, and how farre we proceeded euery day; neuer ceasing our sixe houres a day, (Sundaies and Holy daies excepted) God giuing me a body able, and a minde willing to fit it out: and that I may be thankfull to the Diuine maiesty, my body, as if it had a dispensation for the time, was free from any knowne disease, that did, or might impeach the worke. My body (I must confesse) is much impaired since, by much sicknesse; but on the contrary, my willingnesse and experience in these businesses, are much increased: and therefore I am perswaded, that if *Ambrose*, *Gregorie*, and *Cyprian*, may be, and haue beene done within a yeare and something more: *Augustine* may be done in another, and *Hierome* in a third, and all the rest of the *Fathers* in lesse then a yeare, and the *Councels* and *Gratian* in a fift; whereof one, as I haue said, is happily passed already: I doe purpose to imploy onely sixe persons, foure to the MSS, one to the last of the Protestants, the sixt to the last of the Papists Edition; which both shall be noted in the Margent, and I will take vpon me as before, to be both Notarie, and Actuarie to the Company, concluding (as *Bellarmine* doth) if he be as true as his word: *Si semel inueniar mentitus in uita, omnem mihi in posterum fidem derogent.*

My Lord of *Canterbury* promised & gaue 10l. My Lord of *Yorke* 10l. My Lord of *Winchester Bilson* 10l. The Bishop of *Durham*, Doctor *James*, 10l. and sundry others did willingly promise and pay: others did willingly promise, but failed in payment, whose names I conceale.

All the bookes that were hitherto vsed in our collation, were either at, or according to the *Rome* print.

See hereafter amongst the Criticall *thes. thes.* 22.

At that time was (troubled, I cannot say,) but subiect to the stone: since that, I haue beene afflicted both with the stone and the Palsie, but recouered by Doctor *Claiton's* meanes, my worthy friend, and learned brother, Master of *Pembroke* College, and our publike Professour of Physicke, and Reader of the Anatomie Lecture.

The

The second Point

That the *Latine Translation* of the *Greeke Fathers* may be collationed by able and fit persons, by reason of diuerse *Christophorsons* and Iesuits, that haue too-too much abused the ignorant of the tongue.

Explained.

TOuching the second Point, for the comparing of the *Latine Translation* of the *Greeke Fathers*: I purpose not (vnlesse it shall be thought fit by my Superiours) to compare it with *MSS. Copies in Greek*: we are left destitute of Copies, especially now we are wholly bereft of all hope of helpe from the great *Palatine Library*: but (as I haue said) *Vedelius*, and that worthy and thrise honoured Knight and others, haue partly preuented, and partly supplied vs herein: that which I intend, is onely to suruay the Translations in places controuerted onely, whether they be fitting and proper. A worke that may well be done, being diuided amongst our Sages of the *Greek*, whether in, or out of the Vniuersitie, within a yeare; thongh if they list to follow *Vedelius* in noting the corrupt Translations, sundring the Bastard Treatises from the true apart by themselues, & answering the places obiected out of the *Fathers*, with *Critical* obseruations, they shall deserue well of the *Fathers*; it may, and shall be done for the *Latine Fathers*: as we may follow *Vedelius* in the *Greeke*, so if no other will vnder-take the worke in the *Latine Fathers*, I will doe the like in them, as Master *Crompton* hath done before in Saint *Augustine*.

For a need I can giue them the places to be considered of, that are any wayes controuerted: almost all of the before hand.

The

The third Point

That the *Indices Expurgatory* may be likewise perused, all of them, as many as can be gotten, the places forbidden to be transcribed, of which labour is a third part at the least already taken by me, or my procurement.

Explained.

THe third Point concerneth the *Indices Expurgatorij*, which no doubt are many, but all are not to be gotten, and of those we cannot get the Editions mentioned in their bookes, without the which it cannot be done. Nevertheless, to facilitate this worke, I haue in a readinesse an *Alphabeticall note of all the Editions that are forbidden, donec corrigantur*: that those that haue them may send them vnto me. I say onely that I, by my selfe, and others, haue already done a third part of the whole, perhaps it will amount to a second of all the Bookes and Editions that be found, and that men may know how farre I haue proceeded already, these Authors following, with their seuerall bookes, are rescued out of the Papists hands, and restored by me.

The first, *Index Expurgatorius* that we haue, is the knowne one of *Junius*, printed according to that of *Antwerp*, *Lugd.* 1586.

The second, of *Madrill*, 2582.

The third, called *Greg. Capuccini Enchiridion Ecclesiasticum Ven.* 1588.

The fourth, by *Geo. Dalmeyda, Lat. & Portugallicè, Olyss.* 1581. The fift, *per Io. Marian Bruschellus.* 2601. *Ferr.* 1. The sixt and last, by *Bern. de Sandoval. Madr.* 1612.

The reprinting of that which they commanded to be left out, and in some bookes *de facto* left out, will keepe one Presse going a yeere.

Abulensis or *Thostatus*
P. Aerodius.
Leo Bapt. Alberti.
Amatus Lusitanus.
Lud. Ariosto.
The *Annotations* vpon *S. Aug.*
Albertus Argentinensis.
Iac. Philippi Bergomensis.
Laurentius Beyerlincke.
Biblia Rob. Stephani.
Biblia cum duplici Translatione.
Bibliotheca SS. Patrum.
Io. Bodinus.
P. de Bello.
Henr. Brendani.
Guil. Budæus.
Ambros. Calepinus.
Barth. Cassanæus.
Greg. Cappucinus.
Io. Campensis.
Index in Iob. Chrysostomum.
Nic. Clenardus.
Isid. Clarius.
P. Crinitus.
Cyprianus Monachus Cistercens.
Nota marginales Index & textus Cyrilli Alex.
Dantes.
I mondi del Dom.
Fr. Duarenus.
Andr. Eberensis.
Nota in Engelbertum.
Enchiridion Christiana institutionis.
Erasmi opera, almost.
Claud. Espencæus.
Eucherius.
Iac. *Faber* Stapulensis.
Barth. *Ferrariensis.*
Io. *Ferus.*
Barth. *Fumus.*
Gilb. *Genebrardus.*
Germanicarum rerum scriptores. Tomis variis.
Lilius Greg. *Gyraldus.*
Ant. de *Guevara.*
Claud. *Guillandus.*
Adamus *Kellerus.*
Albertus *Krantzius.*
Iustus *Lipsius.*
Iosephus *Lequinus.*
Andr. *Masius.*
Christ. *Mussæus.*
Iac. à S. *Maria.*
Ianotius de *Manetis.*
Lucius *Marineus* Siculus.
Marcus *Marullus.*
Iac. *Menochius.*
Papyrius *Massonius.*
Ben. Arias *Montanus.*
Tho. *Morus*, Miles.
Ioh. *Nevizanus.*
Annot. in *Nicephorum.*
Hieron. ab *Oleastro.*
P. *Opmeerus.*
Claud. *Paradinus.*
Fr. *Petrarcha.*
Fr. *Polygranus.*
Io. Iou. *Pontanus.*
Procopius Gazæus.
Ant. de *Rampengolis.*

Guil.

Guil. *Ranchinus.*
P. *Rebuffus.*
Eman. *Rodericus.*
Alph. *Salmeron.*
Eman. *Sa.*
Io. de *Salas.*
Iac. *Shoepperus.*
Iul. Cæsar *Scaliger.*
Dimas *Serpi.*
Laur. *Schraderus.*
Raynerus *Snoygoudanus.*
Rob. *Stephanus.*
Did. *Stella.*
Fr. *Suuertius.*
Alex. *Tartagni.*
Iac. Aug. *Thuanus.*
Beniamin *Tudelensis.*
Tuccius *Tucciuss.*
Fr. *Vallesius.*
Laur. *Valla.*
Dan. *Feuaterius.*
Diego de la *Vega.*
Polyd. *Virgilius.*
Alphonsus *Vinaldus.*
Lud. *Viues.*
Geo. *Wicelius.*
Theodorus *Zuingerus.*

All these forenamed Authors, (vnlesse it be *Zuinger* and *Erasmus* workes) are (if I may say) repurged and restored vnto their former integritie, the rest that remaine may be well transcribed in halfe a yeere: for I can set at one time a hundred seuerall persons on worke; it it is a businesse of labour, *Et quis ad hæc non idoneus.* I intend not (vnlesse it be by commandement of my Superiours) to meddle with the *Expurgation* of our *Protestant* Writers, which they haue vainely attempted; nor of the *Thalmud* of the *Iewes*, or *Rabbinicall* Writers: but Popish Writers of what sect, sort, language, nation, or facultie whatsoeuer, tag and rag, are the *subiectum adequatum* of this businesse: And so I come vnto the fourth Point, of collation of bookes.

As master *Casauben* and Master *Drusius* workes, and Sir *Adolphus Mathewes* booke are done already: but for the rest I think we may saue our labours.

The fourth Point.

That *Lyra* and the *Glosse*, the *Great Bibliotheca sanctorum Patrum*, *Platina*, *Caietan*, *Alphonsus de Castro*, and sundry others of all sorts of Authors, may be compared with former *Editions*, and *Manuscripts* (if need be to meet with their secret *Indices Expurgatorii*, which are the more dangerous, because they print, and leaue out what they list, at pleasure, and yet make no words of it, neither haue any Commission knowne for to doe it.

Explained.

TOuching this fourth Point, herein giue me leaue to explaine my selfe out of my owne and others obseruations, especially of the learned Bishop of *Meth*: *Lyra* and the *Glosse* were reviewed and reuised by *Dadreus*, *Cueilly*, and *Fewardentius*: and now lately by three *Benedictines*: if their former did their best, what needed the second Edition? if they did not, why doe they pretend such exactnesse, so great paines? But the truth is, *Lyra* is somewhat touchy against them, and the *Glosse* doth thwart their Expositions: and therefore though closely, the three

Qui Lyrani opera cum Glossa ordinaria, &c. Lugd. 1589. ab infinitis mendis purgata, &c. per. Fr. Fewardentium ord. Minorum, Joh. Dadreum, & Iac. de Cueilly, Theol. Doctores. The booke dedicated to *Sixtus 5. Patrum interpretat. ad ipsos fontes vocatis, ipsis per doctum Lyranum pestilis D. Lyrani ad ipsum Autographum, excemuentis & noby Vermoliensi diligenter collata. Biblia SS cum Glossa ordinaria, &c. to. 6. comprehensa Duaci, 1617. Quid in hac edit. prestitum sit vltra omnes alias editiones, etiam illam quam Parisienses Theologi exhibuerunt quam multa correcta, restituta, suppleta, quam multa vilitas ad esse, opera & studio Theologorum Duacensium, diligenter emendata.*

Dowists doe make profession, that they haue mended diuers things, wherein the former Edition was wanting, according to the prescript of the MSS, and some things they say, they haue thought good to expunge in *Thoringis* about *Lyra*: where he is thought *deliraré* from their *Trent* faith, or common Tenets: a great labour, vndertaken, I am afraid, rather to suppresse the truth, than to expresse any good meaning. *Epicharmus* precept will here serue, as Doctor *Rainold* sheweth vs, to distrust their workes of what kinde soeuer; especially if the *Iesuites* haue a finger in the setting forth of them: as you may see their notes infarced almost in euery Tome of the *Bibliotheca Probabilium Patrum*, which hath beene reprinted foure times within these few yeres, and twice within these two or three yeres: Thinke yon that it was for nothing? Was not the Romane correction sufficient to purge it, according vnto whose correction it was printed carefully at *Paris*? If the Master of the *Sacred Palace* be not wise enough to mend it, we are like to haue it well amended. But who knoweth what harme is done in the middle aged Writers? *Bacon* or *Baconthorpius*, (I am perswaded) is corrupted in the late Editions, *Aquinas*, and *Scotus*, *Blesensis* and others; Doubtlesse, by that little that I haue seene, they carry the marke of the Beast, and the print of their fingers: but if I may haue my will, no booke of note or worth shall goe vncompared: the worke is very easie, the parties are very many that may well be imploid in this worke, if they haue corrupted them vnder colour of correcting them. There hath beene reprinted of late, *Alphonsus de Castro*, *Onuphrius*, *Sixtus Senensis*, and last of all, *Marcus de Guadalaiara* in *Spanish*, of the liues of the latter Popes, with the occurrences of

They confesse they haue put forth the testimonies of the *Rabbins* & others. *Possevine* excuseth the former Edition by haste of the Printer, and ciuil wars. μίμησις ἀπαστῶν. *Col. Agr.* 1613. *to.* 14. and *Bibliotheca vet. Patrum sen. Edit. Paris.* 1609. *to.* 8. *ex præscripto Indicis Expurgatorij Romæ vulgati emendata.*

If we compare *Io. Baconthorpes* workes in *sent. Cremonæ* 1618. with the former *Mad.* 1512 *Blesensis* of *Mogunce* 1600. put forth by *Busæus*, with the former, 1519 and the *MSS.* whereof we haue store in the Library.

Aquinas of *Rome* 1570. or *Antwerp* 1612. with former Editions and MSS. *Scotus* works, *Ven.* 1597. with that of *Nuremberg* 1481. as also *Bedas* history I know to be very corrupt ly printed, being a leading Author to all our late Historians. *Alph de Castro aduersus hereses*, is farre different from the latter Editions about the Popes authority, we haue all his Editions. *Onuphrius* the old doth infinitely disagree with the latter, especially in *Iulius* the third his life.

those

those times: Touching the former, the learned haue spoken enough to stirre vs vp to the diligent reuising and comparing of them. For *Alphonsus de Castro*, I leaue you to consider of that which hath beene strucke out of him in latter Editions, *in verbo Papa*, concerning the Popes infallible authoritie, which true *Castro* doth deny to be so great as it is made; or that his person is inerrable, he thinketh no Parasite of the Popes, or flatterer of the world, wil dare to auouch. For *Onuphrius* & others, I know what the learned iudgment is of that Author & others, & I know and all the world shall know how this *Guadalaiára* is vsed, or rather abused by the Papists, and forced to say, & vnsay, for seruile feare of the Spanish *Sandoual*, both against his wil, & the truth; it is the latest, cleerest instance of their cunning dealing, to their no small aduantage, to settle a wrong opinion in mens mindes about the powder Treason. In the former Edition, which is but an addition vnto *Illescas* of the Popes liues, hee hath truely reported the story of the Gunpowder treason, out of *Gothardus Arthus*, and others: laying (as we say) the saddle vpon the right horse, the fault vpon certaine Popish male-contents; but it seemeth in a latter Edition, now extant in the publique Library, they haue mis-reported the treason, and put it as *D. B. Clermond* had done before vpon the Puritanes; casting foule aspersions vpon our State, as if they had plotted that which the Papists had acted out of a *Ragionamento del Stato*, or *Trigo del Estado*, or as *Cleremond* saith, to get their goods and lands confisked vnto the Exchequer, to inrich the Kings cofers.

That which I inferre out of these premises, are the iniury

See Bilson de obed. p.294. In lib. de heres. inscript. Paris. in folio à Iod. Bad. excuso anno 1534. Iesl. Ist. part.2. p.128. Quarta parte de la historia Pontifical General y Catholica compuesta y ordenada por Fr. Marco de Guadalaiara y Xauier de la Religion obseruante de nuestra Senora del Carmen de Aragon, dirigida al muy alto y poderoso monarca de Espanna Filippo Tercero Rey y Senor nuestro, Anno 1612. Con licencia y priuilegio Impressa en Caragoc. por Iuan de Lanaia y Quartanet.

Conforme a lo que he leydo en Gotardo Dantiscano y otros auctores, vna traycion intentada contra el Rey Iacobo, sus hijos y muger, y contra todos los nobles y estado, del Reyno: y descubierta milagrosamente por lo que dios sabe, Part. 2. lib. 14. cap. 8. This booke is called *Vando y leyes del Rey Iacobo contra la Fe Catholica, con su respuesta, y aduertencia al Lector para la aueriguacion e intelligencia deste caso prouechosa para al mismo Rey y para todos por el D. B. de Cleremond*: a booke in the hands of Master *Boswell* Parson of Saint *Laurence* in London, they haue craftily concealed the time and yeere wherein it is printed.

done

done vnto the estate of bookes, and sometimes vnto books of Estate, intoluing our King and Counsellers within their secret censures. This booke is reprinted as I say, within few yeeres, composed by a man of great note, dedicated to *Philip* the third, printed at the first with license and priuiledge, approued by diuers kindes of Religious persons, no mention is made of any alterations in the second edition: and it is turned cleane cham. The fact is notorious, the fault inexcusable, say what can be obiected in his defence. He is perhaps liuing, and liuing men, as they may alter their willes, so they may change their *words*. (I admit it, so doe our Masters of *Trent*: but conditionally, so it be in matters of *faith*, and not of *fact*: or if it be in matter of faith, so the Author be conuinced, and his errour shewed: but in questions of *fact*, *volat irreuocabile verbum*, the rule must hold, *quod scripsi scripsi*, all the world cannot helpe it, it cannot be, as *Æneas Sylnius* sometimes said. But to come to *Guadalaiara* was that true that he had written in his former edition, why is it altered in this latter? if it be not, why is not the contrary shewed? howsoeuer it be, they should haue told vs so much in the frontispice or first page, that vpon better aduise, and truer relations, *Leuys de Bauia*, hath altered some things: but I dare verily beleeue, it was not done by him, but *mandato Superiorum*, by those that do tyrannize ouer mens books, and lode it ouer mens consciences: this latter booke is now in the hands of a friend of mine *ad facti fidem asserendam*, and cannot possibly be denyed, doe they what they can, or else I am much deceiued. You see by what wch hath bin spoke, how needfull it is that all sorts of bookes as well of *Estate*, as *Religion*, should be diligently copared with former Editions: it is to be presumed that all sorts of bookes are depraued by them, especi-

The very same booke is reprinted thus as if it had been composed by *Dr. Leuys de Bauia capellan del Rey N.S. en su Real capilla de Granada Con priuilegio de Madrid, por Luys* Sanchez *Impressor del Rey nuestro senior. anno de* 1613. Both Editions dedicated to the King, made and published within one yeare, the first approued by Maestro *Pedro Geronymo Cassiuane, Iuan Perez de Arrieda offi. y regente del Vicariado, Padre Fray* Esteuã de Th us *prouincial de los Carmelitas &c. F.* Miguel Ripol

Cathedratico, Iuan Muñoz. The latter is published, *por el mandado del Rey nuestro senior: su scribed* Iorge de Touar, *supe uisa por* Pedro de Valentia Miguel Vazquez de Padilla *Iu. de* Granada, *& Fray* Pedro de Granada. What a change is there here? *Guadalaiara* as it were by a *Metempsychosis* changed into Leuys de *Bauia*, and fiue centsors turned into foure, as it were foure Kings warring against fiue, *Por el mandado del Rey*, as is said.

ally

ally that come forth with glorious Titles, faire Paper, and chiefly with Iesuiticall Annotations: although they come not forth *Iuxta mandatum Indicis expurgatorij*, or *S. Inquisitionis*, whether of *Spaine* or of *Rome*, *Multa latent, quæ non patent*; the truth of this will easily appeare by our labour, the labour will be farre more easie then the former, and if I haue causelessly suspected them, I will cry them mercy, and subscribe vnto the truth; we may set not a hundred, but a thousand on worke (if need require) but I hast vnto the fist Article.

They know every puny Diuine would shun such Editions that bare this scarcrow title in the forefront of the booke.

The fift Point

That the *Authors of the middle age*, that wrote in the defence of that Religion, which is now (thankes be to God) publikely established in the *Church* of *England*, for the substance thereof, may bee faithfully transcribed, diligently collated, & distributed into volumes, whereof many may bee made of orthodoxe writers; if not so many as of their *Bibliotheca Patrum Probabilium*: adding hereunto such Writers, as being bred and brought vp in the bosome of the *Roman Church* saw the diforders, discouered their abuses both in doctrine and manners, and wished almost for the

same

same reformation, that was afterward most happily wrought and brought to passe by *Martin Luther* and his companions: of the first sort are *Wickliffe*, *Peacocke*, *Gu. de S. Amore*, *Jo. P. Minorita*, *Normannus Anon*, *Nic. Orem* and sundry others: of the Later kinde, *Wesselus*, *Wicelius*, *P. de Alliaco*, *Faber*, *Gerson*, *Cusanus*, and such like.

Explained.

THe fist Article concerneth the transcribing Authors of the middle age, a point wherein (if in any) wee may seeme to be defectiue. But *quædam videntur & non sunt*, store is no sore; we haue (thanked be God) store of these Writers, that haue witnessed the truth of our Religion, both in their worthy and solide writings, and by their glorious deathes. If they failed in any point (as seldome they doe) it was the fault and darkenesse of those times, the fault & number of those bastardly and beggarly Treatises, which euer since *Vincentius Lirinensis* time corrupted the lumpe and body of the true writers: there was no *Erasmus* then liuing to hold the candle vnto them, no *Cookes* or *Riuets* liuing, to vnmaske or vnuaile them. Hence it is that our *Magdeburg* Writers haue found so many *nænos* and errours in the *Fathers*: but all of them of whom they spake and so sharpely inueigh against are not *Fathers*, nor true sonnes, but bastard impes, it were well they were well rooted out all, both branch and bowgh, as *Spuria vitulamina non dabunt radices altas.* Would it not trow we bee a

Of *Wicliffes* workes and *Peacocks*, we haue these MSS in *Oxford* and *Cambridge*.

1 *Io. Wicliffes* Triangle transcribed.

2 His Exposition vpon the *Epistles* and *Gospels*.

3 Of the seuen Commendements.

4 Of the ruines of the Church.

5 Of the Church, and the members thereof.

6 Of the liues of the Priests, and his confession of the Sacrament.

glorious sight, to see *Wiclyph* and *Peacocke* reuiued againe out of the dust of their graues, and our Libraries, and to write in defence an Apologie of our Religion, as valiantly and pertinently as *Iuel* or *Morton* haue done, both Bishops and glorious Lamps and Ornaments of this Church of *England*; and for want of others, we will be bold to craue aide of the *Papists*, they haue giuen vs a good hent in their seuerall bookes of *Prohibition*, and *Expurgation*, and so directed vs, that we need not farre to seeke for witnesses: they though *Papists* will beare witnesse vnto the *Protestant* faith and orthodoxe doctrine, or else I do much mistake their writings, or our owne *Tenets*; and let *Wicelius* or *Wesselus* answere for vs. *Wicelius* workes are printed, but I suppose his workes are in the hands of few: *Wesselus* are extant and to be read of all. *Wicelius* (as shall be shewed ere long) was almost wholly ours; it will not serue their turns to say as *Harding* doth, that he was first of our Religion, or as *Gretser* (that neuer told lie in his life) sometimes a *Lutheran* preacher. I doe not absolutely deny it, it may be so, there is little written of, much by him: but in all his writings that I haue seen till of late, there cã be nothing gathered whereon they may ground this improbable cõceit. But what then as for *Wesselus*, he was not vnworthily called

7 Against the Friars Minors. 8 His Com. on the Psalmes, and diuers other works. In Latine these; 1 *De veritate Scripturæ* almost transcribed. 2 *De 10. Mandatis*. 3 *De dominio ciuili contra vnum Men.* in defence of Kingly power, proueing the vnlawfulnesse of K. *Iohns* Donation (if any such were) see the rest in my *Ecloga*, of *Peacocke* his Donate of Christian life, and Repressor of ouer much blaming the Cleargy. MSS. *Geo Wicelius* works are printed in diuers yeares, from 1531. to 1559 He wrote almost as much as S. *Aug* & would, if he had liued, haue reduced the into Tomes. *Wesselus* works are printed at *Bas.* 1524 and reprinted lately at *Marpurg.* 1617. Mr. *Harding* would faine perswade Mr. *Iuell* to recant and apostate from the faith, because one *Staphylus*, *Baldwinus*, and *Wicelius*, had done the like, *Iuell* in his answere to Mr. *Hardings* conclusion. *Iac. Gretserus in excerptis de vita & moribus Lutheranorum ex* Geo. Wicelij *libello qui inscribitur*, Retectio Lutherismi, &c *Lips.* 1538. *Hæc* Wicelius *olim Lutherus prædicans. Papa lux venit in mundum: sed dilexerunt homines tenebras magis quam lucem. Omnis qui male agit, odit lucem; Et non venit ad lucem vt non arguantur opera eius i. quia mala sunt. Oratio* Cornelij Episcopi Bipontini in Conc. Trid. sub Paulo 3. p. 16. Conc. Trid. Iouan. 1567. The Vniuersity of *Oxford* in an Epistle to *Io. P.* 22. about prouisions, haue the very same words in effect; as if *Cor. Musse* had there read them out of a MSS. of Mr. *Allens* before *Turgots* booke of the Bishops of *Duresme*.

lux

lux mundi, not blasphemously, as certain of their Parasites haue said of some Popes; *Papa lux venit in mundum, &c.* But I will call him as the Scripture calleth the righteous, as bright a Starre as any shined in their Horizon. Whose workes are set forth and published as well by their owne men, as ours, and his death greatly lamented of all.

But why dwell I so long vpon this point? the worke is as easie and sensible as the two last. We may imploy as many hands as we please, and Authority shall thinke fit. Two *Dutchmen* of the *Palatinate* haue trauelled for me in this businesse, and are able and willing to write out a quire of Paper in a weeke, which would come to an hundred quire in the yeare, able to set two presses on worke. Their hand is legible, though not faire. I haue paid them xx s. for a quire (their ingenuitie being Schollars, craueth no lesse at my hands.) Some things I haue of *Wiclefs* both in *English* and *Latine* ready for the Presse: especially I haue imploide them in writing out his *De veritate Scripturæ*, or his *Alethria* (as *Zuinger* calleth it) and I haue begun the rather with this booke, because it was his Master-piece, and (as was saide) a good meanes of conuerting the *Bohemian* Nation, next vnder God. I haue likewise ready done the great and famous worke of *Guil. de S. Amore*: not that which is printed, but that which exceedeth that farre, both in greatnesse and goodnesse: it is or shall be ready for the Presse, and I will account no booke ready till it haue a good Concordance in the Margent, a Table of the Auctors cited, and matter contained therein, after the most exactest manner of an Alphabet.

It is not that which is printed *De periculis nouissimorum temporum*, which it seemeth Mr. Fox had seene, where are 25. *signes*, but a booke with this Tit'e, *Collectia Catholicæ & Canonicæ Scripturæ, ad instructionē & præparationē simplicium fidelium Christi, contra pericula imminentia Ecclesiæ Generali per hypocritas, Pseudo-prædicatores, & penetrantes domos, & otiosos & curiosos & gyrouagos*, which is ready for the Presse vpon a weekes warning.

The sixt Point

That the *Catalogus testium veritatis*, compiled by *Illyricus*, may be rectified out of the originals, quoting Booke, Chapter, and Edition; and supplyed out of the vnprinted *Manuscripts*.

Explained.

TOuching *Illyricus*, the Books printed, whose authorities are vouched, may be reuiewed by many; but for the *Manuscrips* (as I would wish that all that are in *Oxford* and *Cambridge*, or else-where, may be viewed, *quoad hoc*) I haue much in this kinde gathered to the hand, much more hath an industrious kinsman of mine: If I had no other imployment but this, wee two would vndertake that busiuesse, and to doe it as it should bee done, to no small profit of the Church, and increase of *Illyricus* Catalogue of witnesses of the truth.

Of c.c.c.

The seuenth Point

That out of all these an *Anticoccius* may be framed out of *Fathers*, *and middle-aged Writers*, that were in their times esteemed of the Church of *Rome*, and out of them onely: nothing doubting but we shall be able to match, if not exceed, his

two

two large Volumes, both in greatnesse and goodnesse; quoting as before, precisely, our Editions, and doing all *fide optima & antiqua*, religiously and vnpartially, as becommeth Diuines.

Explained.

FOr the *Anticoccius*, it is already performed in a maner: I haue all the testimonies before *Luther*, and before or since of Papists, that prooued each Point materiall of our Religion, disposed after a double method: the first of time, descending downewardes from Christ and his Apostles: the second Alphabeticall, that I may know and supplie what is wanting, there wants: but comparing of the testimonies with the Originall: though I mis-doubt them not, being all taken out of the worthies amongst our Writers: Namely, *Bilson*, and *Morton*, and *Abbot*, Bishops; *Field*, and *Francis White*, Deanes; *Iohn White*, and *Beard*, Doctors of Diuinity: as also *Iewell* and *Mornay*, and who dares suspect? I know some haue chal'enged them, but the best is, they haue made their owne Apologies.

See *Iewels* defence and replie against *Harding*, and *Mornayes resp. à l'Euesq. d'Eureux Sadmis.* 1602.

The eighth Point

That the *suppositious* and *Bastard Workes of the Fathers*, noted by Doctor *Rivet*, or Master *Cooke*, or any other, may be re-examined; their exceptions scanned or weighed with indifferency, and other reasons added to their challenge, if any shal be found.

Explained.

COncerning the eighth Point of the bastard *Fathers*: Some are challenged by *Protestants*, some by *Papists*, some by both; by whom, & the places where, I haue a reasonable good direction: the places may be seene; their reasons weighed, and accordingly on Gods name let iudgement be giuen. I know some that are tainted of corruption, which will appeare vpon better iudgement, to be truly their proper workes; I spare to speake my minde, or to instance and exemplifie in this point, for that it concerneth some greater & wiser men then my selfe: but thought is free, *vincat melior sententia*, & let that which is spoken by me, be spoken with due submission, & vnder correction, *Donec predeant censuræ aliorum*. The worke doubtlesse is of good moment, the doing of it will be no great labour, nor vnpleasant worke: so much I say before hand, for their and mine owne incouragement.

In my *Enchiridion Theologicum MSS. apud me*, taken out of the most eminent amongst the Popish or Protestant writers, with quotations of booke, and Chapters.

The

The ninth Point

That the suspected places may be viewed in the true *Fathers*, which are iustly challenged of corruption, either by our own men, or the aduersary; with the like indifferencie of mindes, and vnpartialitie of iudgements: being compared with the touchstone of the old *Manuscripts*, and printed bookes, which are *quasi Manuscripts*.

Explained.

AS concerning the ninth Point, a matter as worthy as any of our best considerations; there are a thousand places challenged of corruption, (I speake within compasse) most by *Protestants*, mostly in the question of the *Supremacie*, and iudge of controuersies, the carrying question: all which may be once well decided, either iudiciously out of the MSS, or coniecturally out of the strength of wit or reason, and there is no third way allowed vs by the Criticks, all that I haue seene, and some of the best, it hath been Gods prouidence that I haue seene in my time, which may appeare by that, which here followeth; gathered together and disposed into *Theses*, for the better guiding of me and others, that shall busie themselues in examining or re examining these 1000. places, or more; suspected or corrupted in the true *Fathers*.

I haue most of the places gathered together in *numerate*.

Theses

Theses or Rules concerning the Art Criticke.

1 A *Criticke* is a man naturally inclined to those kinde of studies, of a sincere iudgement, approued honesty, versed in all kinde of good literature, as a man would [a] say, a most exquisite and absolute Grammarian.

2. The Art *Criticke*, is an Art of inquiring into the truth, and faith of such as haue written and put foorth bookes, according to certaine rules, examining and reading all maner of bookes, in what faculty soeuer: Κριτικῶς, *Critically*, vpon *Coniecture*, or vpon *Iudgement*.

3. Our *Coniectures* are vncertaine, for the most part grounded onely vpon circumstances: *Iudgement* proceeds from the MSS, and is for the most part solide and certaine.

4. There are certaine rules and precepts to be obserued in both.

5. Our *Coniectures* must be made sparingly, discreetly, and warily, and fortified with as many reasons as may be well brought together.

6. And this is a most certaine rule, that we [e] must neuer change a reading vpon a bare *coniecture* onely, against the constant and receiued reading of all the MSS.

7. In defect and want of MSS. (which happeneth too often, God knoweth, and the *Critick*s know it to their griefe) The next and best helpe we haue, is from *coniecture*, it hath the second roome; but the [g] first place doth by *droict du Canon* in the iudgement of our most approued *Critick*s, beginne, proceed, and end with the MSS, more or lesse.

8. It is a rule in *Criticisme*, that *cæteris paribus*, the older the copy is, the better it is.

9. There is another rule, that if the copie be old, it hath seldome its *explicit*, or time noted wherein it was written.

[a] *Hen. Steph. l. 1. dissert. de Criticis p. 24.*
[b] *Ib. p. 43.*
[c] *H. Steph. dissert. de Criticis p. 247.*
[d] *Parcè Prudenter, Pudenter.*
[e] *Mar. Victor. Annot. in Hieron. Ep. p. 593.*
[f] *Lucas Fruterius lib. verisimil. p. 40.*
[g] *H. Steph. l. 1. dissert. de Criticis p. 22.*
[h] *Lucas Brugen. Nouantiq. lect. p. 171.*
[i] *Fr. Luc. Brug. Nouantiq. lect. p. 304.*

10. Ne-

10. Neuertheleſſe, there are meanes and wayes left vnto vs, to difference and diſcerne old copies from new, former from latter, by the Character.

11. Bookes written in the *Longobard Character*, are eſteemed to be of great antiquity, and ſo are bookes written with a bigger letter, or (as our *Antiquaries* call it) *Litera formata*, with a ſet hand, and both theſe as it hath beene iudiciouſly obſerued, [l] haue few or no abbreuiations.

[k] *Mar. Vittor. Annot. in Cons. p. 1.*

[l] *Angel. Polit. p. 69.*

12. Bookes that haue beene tranſcribed within theſe 500 or 900 yeares, haue come into our hands very corrupt and falſe, as rightly obſerued *Lud. Viues*, and others: the corruptions came in, partly by the vnskilfulneſſe and multiplied abbreuiations of thoſe that vſually copied out bookes; partly by the boldneſſe and preſumption of certaine *ſcioli*; or laſtly by the careleſneſſe of Writers.

13. All which muſt be vnderſtood with this one exception, vnleſſe the ſaid bookes were diligently copied out and collated with the old and beſt MSS; for ſo being carefully done, they may be well nigh of as good credit, and ſtand vs in as good ſtead as the old MSS. themſelues, whereout they were tranſcribed.

14. This is to be knowne by theſe few markes: Firſt, you haue it in ſome bookes in expreſſe tearmes, *explicit* ſuch or ſuch a booke, copied out ſuch a yeare, and collationed the ſame yeare, or another.

Secondly, you ſhall finde it blotted and blurred in certaine places, where the wrong wordes are put forth, and the right ſet downe, moſt commonly in the Margent, or written ouer head.

Thirdly and laſtly, by certaine prickes or points vnder ſo many letters or words as are to be expunged: a quaint deuiſe to preſerue the beauty of their bookes, but very ſubiect to errour and miſ-interpretation.

15. Bookes that were printed long ſince, or at the firſt, when printing came in (ſuch as *Cyprian* 1471. or 1478.) are ſometime in ſtead, and æqualled with ſome MSS.

16. In collationing and comparing of old bookes with new, printed with the MSS, (a worke onely of industry, and properly belonging to our *Criticks*) as the antiquitie of the bookes must be regarded, so the number of the copies is to be well considered, and weighed in the libration of bookes.

17. As it is a sure and receiued rule, that there [m] lieth a kinde of impossibility to mend a booke without any MSS; so to attempt to doe the same, without the aide of two copies at the least, may perchance proue but a fruitlesse, or bootlesse labour.

[m] *Goulart. Annot. in Cypr. p. 582. Fr. Brug. Nouant. lect. p. 124.*

18. As the elder copies are to be preferred before the latter, so are the more to be regarded before the fewer.

19. If we finde a currant and constant reading in all the MSS, without any varying, no man may be so bold as to change the same, be it neuer so contrary to sense, or repugnant to reason: All that we can doe in such a case, is to glosse or expound it in the side of the booke, or in the end of the same, by way of Annotation.

20. In variety of MSS, [n] the Reader is left free to choose what copy or reading liketh him best; no one mans iudgement must preiudice another mans opinion, because neither one man alone, nor all iointly together, doe know all things.

[n] *Mar. Victor. Annot. in Com. p. 1.*

21. There is [o] no assurance or infallibility in the Art *Criticke*: who dares absolutely to take vpon him to mend a booke, so as there shall be no fault or wrinckle in him? we cannot, we dare not say it: it is sufficient for a *Criticke*, to doe all that he may, or can, according vnto the rules of his Art, and to vse his best industry, that is to say, if he haue good MSS, to vse them; if he haue them not (because they also doe faile vs sometimes) to vse the best that can be gotten, and when they cannot be gotten, to follow the thred of *Coniectures* and likelihoods, which sometimes, and in some cases, (though seldome) are [p] as good as some MSS.

[o] *Hen. Steph. lib. schediasm. p. 147.*

[p] *Lucas Fruterus verisimilium, l. 7. p. 44.*

22. The readings in the MSS, [q] whether right or wrong, sound or vnsound, must be needfully, and heedfully preserued, and obserued.

[q] *Luc. Fruter. verisimil. p. 127.*

24. Some-

24. Sometimes the [r] inuersion or peruersion of a letter, the mis-pointing, false colon, or comma in a sentence, may ouerthrow the true meaning thereof, and draw it to a cleane contrary sense.

[r] H. Steph. dissert. de Cait. p. 53: & 65.

25. There is no fault so small, but must be mended, if it may, but noted it must be howsoeuer: these are but seeming trifles I must confesse, yet such as with draw men from the true reading, and draw great consequences with them.

[s] H. Steph. dissert. de Criticis p. 71. Luc. Fruter verif. l. 7. p. 20. 23.

26. Therefore our *Criticke* must approue his honest and faithfull dealing vnto the world, dealing with the MSS, as the MSS dealt with him; making choise of some good readings rather then other, [t] but noting both vnto the Reader; for a false reading many times, hath some footsteps of a truer lection, and what one cannot, another may obserue: These are the Rules which wee intend to follow, till wee know any cause to the contrary.

[t] Angel. Polit. p. 69.

And for the practise of them, I will exemplifie them in two places, taken from one of the profoundest Schollers, and of deepest iudgement that euer England yeelded. The first consisteth vpon *iudgement*, the other vpon *coniecture*, the two legs whereupon the Art *Critcke* standeth: My Author is the famous *Bilson* Bishop of Winton, whose learning was too great, and himselfe too good, (as foolishly *Norrice* said of him) to be a Protestant, and therefore hee praied for his conuersion after the time of his dissolution, I know not how he will answere this, he is not wont to be so charitable to others. My place (as I said) the one out of *Aug. de Gen. ad lit. lib. 10. cap. 23.* the other taken out of *Chrysostomes Ep. ad Innocent.* The *Papists* proue Tradition out of the one, and *Norrice* following *Bellarmine*, the Supremacy out of the other, but the Papists faile in both: the Bishops coniectures in neither, and my confirmations (if any be needfull, or possible after him) are partly out of the MSS, and partly out of coniecture. Touching the first place, thus we reade, *Consuetudo matris Ecclesiæ in baptizandis parvulis non credenda, nisi Ecclesiæ traditio esset*

B. Ilson of obedience p. 583. whereupon Dr. Norrice giueth vs this wise note. Master Bilson and Master Field in append. 2 §. 87. haue no other shift to trauerse the euidence of this place, then by accusing it of some secret corruption. D. N. p. 47. How truly, the Reader may iudge by that which followeth.

esset: Whereupon the iudicious Bishop hath these wordes following, they being obiected to him in the person of the Papists by his *Philander*. *The meaning of the Speaker in this place, and the likenesse of the same speech in other places, makes me thinke that a letter too much is crept into these words, as through the iniurie of times, and variety of Scribes, many thousand depraua tions, and diuers Lections were, and yet are in the works of Saint Augustine and other Fathers, not only by the iudgment of the learned, but by the very sight of the Margines*: Nisi Apostolica traditio esset *for* esse, *as a scape in writing soone committed, but a matter of some moment in altering of the sense. I take not vpon me to correct it, but leaue it to the indifferent Reader.* See here an euident Argument of the learned Bishops iudgement, and modestie: iudgement, or rather coniecture in ghessing it to be corrupted; modestie in not presuming to alter the reading vpon his owne coniecture, without further warrant from the MSS: for then he is bold to say, as he doth elsewhere; *Know ye that there are sixe MSS. in the New College* that reade thus. This place was (that I may ingeniously professe a truth) it that drew my studies to the contemplations of the MSS, and made me take a wearisome iourney to *Cambridge*, and elsewhere, to compile my *Ecloga*: this fiue and twenty yeeres at the least, I haue beene conuersant more or lesse in these kinde of studies, and some small proficient I haue beene, nothing repenting me of my paines bestowed, if they may profit my selfe and others, to the purpose. Answerable to the Bishops coniectures are most, if not all of our English MSS: *Quos Catholici maiores nostri reliquerunt*, (saith *Possewine*) & thought to be as good as any are in the world besides.

Cited by him about the place Deu. 17. where the Papists in their vulgar Bible read *ex* for *et*. My *Ecologa Oxonio-Cantabrig.* printed at London 1600 to the benefit of most *Protestant* writers, and some *Papists*, as *Possewin* and *Pitsius*, that haue partly mangled & curtalled my booke. I wonder how they durst keepe it being vtterly forbidden by *Io. Maria* Master of the sacred *Palace*. So *Costerius* & others. See *Bilson. de obed. p. 53. Inn. to. 2. p. 730.*

The second place suspected by the Bishop of corruption, is taken out of *Chrysostomes Ep. ad Innocentium*, in these words: The word is printed ἐπιτέλλω ὑμῖν, *obsero vt scribas*, which the wordes precedent and consequent import should bee ἐπιτέλλω ὑμῖν *obsero vt scribatis*, and so the other part of the sentence doth plainely con-

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since where he saith: ὑμᾶς δὲ οὐ γραμματικῶς ὑμῶν λέγω ἀπολαύειν: i for e is easily ouer-seene, and yet in the matter the difference is much, though not so much, that it should either helpe them, or hurt vs. And else-where obsecro vt scribas, the print or copie distrusted, the whole letter goeth on with verbes of the plurall number--the whole petition made to them all. Now whether obsecro ut scribas, can stand with these wordes, libris vestris firmi concedite, or rather obsecro vt scribatis. A verbe of the singular number thrust in amongst verbes of the plurall to claw the Bishop of Rome.

This selfe-same place I sent vnto a friend of mine, a Batchelor learned in Diuinity, to be farther considered of mee, who returned me this note thereupon. *Bell. de Rom. Pontif. l. 2. c. 15. § Septimo Bellarmines* obseruation out of these words is this. *Chrysostome was vniustly deposed by Theophilus Antiochenus, and hereupon writeth to the Bishop of Rome, that he would be pleased by his authoritie to nullifie Theophilus sentence, & to proceed both against him and his fellowes. Therefore (* saith he *) Chrysostome did acknowledge the Bishop of* Rome *to be chiefe Iudge of Controuersies among st the Gracians.* Thus farre *he Baronious is ready to daunce for ioy, that he hath found so pregnant a place for the Popes supremacie, and is of opinion, that God in his Diuine prouidence suffered this breach to happen betweene these two famous Bishops, because there should a* Constat *as it were remaine vpon record whether we ought to go vpon the like occasions:* but by their leaues, both our *Cardinals* haue committed many fraudulent deportements in the carrying of this businesse.

1 First S. *Chysostome* wrote not to *Innocentius* alone, but ioyntly to him and to his Collegues: This is proued by the tenour of the whole Epistle, which neuer speakes but in the plurall number. *Domini maxime, venerandi & ꝓ quam hæc ita se habere didiceritis, studium vestrũ adhibete, quo retundatur hac impietas*] Againe, in the very same place aboue mentioned, *obsecro vt scribatis, non vt scribas*] This reading is also well warranted by *Binius*, in both his Editions of the *Councels*, as well of *Anno 1606.* as the other of

By Plusan. the yeare 1618. and in the *Greeke* Text set forth by *Sir Henry Sauill*, not without deserued thankes and commendations of Papists. to. 7. p. 157. We read ἐπιστῆναι παραπλήσιοι (*non* παραπλήσιοι :) Although some Printed Copies, read corruptly *scribas*, and some *Greeke* (if the Iesuite deale with vs *fide optima & Romana*) which the learned Knight doth not dissemble, and once more stull in the plurall number *literis vestris frui concedite*]

2 *I was haled and pulled & carried away by maine force, the reason was because forsooth I had appealed vnto the Synode*] vnto the Synode, not vnto the Bishop of *Rome*.

3 He desireth the charity and fauour of the *Easterne* Bishops almost in euery place, and wisheth that he might haue the happinesse to come to their goodnesses, and enioy the benefit thereof:] we haue therefore no acknowledgement of the *Popes* power of omnipotency.

4 *If it shall be lawfull for euery one to breake or rush into another mans Diocesse, though from parts neuer so farre distant, & to determine what they list of their owne authorities, in short time all things will come to nothing*] He doth plainly allude vnto the Canon of the Councell of *Nice*, wherein each Patriarch (the *Roman* and all) haue certaine bounds and limits, which all men were bound expresly to keepe. Therefore without all peraduenture *Innocents* authority alone (which he well knew) reached no further then his owne Diocesse: Further he could not goe *extra regiones suburbicarias*: that was not the thing sought after, but the aide of an œcumenicall vniuersall *Synode*, to determine this Controuersie.

5 Besides, *Innocentius* himselfe else-where doth plainly shew, and as it were demonstrate vnto vs a way for the composing of such like Controuersies, in his Epistle to the Cleargie of *Constantinople*, as we may read it in *Sozomen*, *l.8.cap.26. Necessaria est inquit, &c.*] *It is not onely expedient but necessary, that the Bishops should meet in a Synode, about the determining of these Controuersies---, for these stormes cannot be quieted, nor these tempests allaide, but onely*

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by a sober and temperate meeting of Bishops in a Synode] by a Synode onely, and not onely by the Sea of *Rome*.

6 In his 2. *Ep.* to *Innocent*, thus writeth S. *Chrysostome* else where, -- *I must needs acknowledge, that your Fatherhood hath piously, (as much as in you lay) composed all differences, and remoued all scandals.-- But they notwithstanding cease not to goe on in their obstinate and wicked courses.*] Therefore *Theophilus* and his Complices or Copesmates, nothing cared for *Innocentius* attempts in this very Controuersie: but obstinately went on, and fomented this Schisme; Nathlesse hee did intercede and mediate to the contrary.

7 The most and the vtmost indeed that *Innocent* could doe, was (which was common to him with other Bishops according to the ancient custome of that age) to deny all manner of Communion and fellowship with *Theophilus* or his *Theophilines*: this was not to pronounce him banished from the Catholike Church, or to inualidate, or make his Acts of none effect by his bare authority and onely command. So here you haue a small taste of that fruit in both kindes of *Criticisme*, which the world is to expect at our hands, if God giue grace and the Bishops leaue: and I should not thinke it much amisse or farre out of the way, if we did presently goe in hand with this eighth and ninth Articles: of all others they are the most important, else in comparing the *Fathers* workes, wee may happily mistake one for the other, or sonnes for Fathers: And againe, who knoweth not but the worke of comparing the *Latine Fathers* works, the *Greekes* Translation, are in some sort inuolued and included in one of these two points, and these (to my seeming) may be well acted and peracted by, or not long after *Michaelmas*, only with the helpe of these twelue and some few voluntaries: prouided that we begin before the next, *Easter* as *motus est in instanti*, but I submit and pray.

Reasons why we should vndertake the 8th. or 9th. Articles first.

The

The tenth Point

Tenthly and lastly, the perpetuall *Visibility of the Church*, more or lesse, and the History of the same Religion that we professe for the substance thereof throughout all ages, may be shewed to the Eye, noting whē those Nouelismes and superadditaments of the *Church of Rome*, came in as neare as may be guessed, the time when, and parties by whom they vvere opposed.

All vvhich 10 *Propositions*, (needfull and important as they are) I doe vvillingly commend vnto my deare Mother the *Church of England*, and from her to the *Cleargie* and *Gentry* of this Land, to bee proceeded in, as they shall see it most expedient for the common good; promising nothing but my paines to bee commanded in these publique seruices. And I make no doubt (if God vvill) but that all this may be effected, vvithin some few yeares, if the Almighty giue grace, the rich whom God hath blessed with this worldly substance, incou-

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ragement; and the reſt their prayers. Of the likelihood hereof I am the rather perſwaded, becauſe already by my ovvne meanes, and ſmall endeauours, there is almoſt a fourth part of the Worke done in all theſe 10 *Articles*. If one alone may do ſo much vvithin ſuch a time, vvhat may a dozen able Scholers (ſuch as I knovv and could name) doe vvithin 5, 6, 7, or 8 yeares, vvhich is the vtmoſt in my conjecture?

The approbation of the Worke.

I Approue of the things here proiected, & wiſh with all my heart they may take good effect.

Io. PRIDEAVX Vicecanc. S. T. D. Prof. Reg. Theol.
ROD. KETTELL Preſes Coll. S. Trinit.
LEON. HVTTEN Ædis Chriſti Prebend.
GVIL. LANGTON Coll. Magd. Preſes.
SEBASTIANVS BENEFIELD Lecturæ Margareticæ Profeſſor.
Io. RAVVLINSON Principalis Aulæ S. Edmundi.
Io. PARKEHVRST Magiſter Coll. Ball.
Io. WILKINSON Aul. Magd. Præp.

GVIL. PEIRS Decanus Petriburgensis.
RICHARDVS CORBET Ædis Christi Decanus.
SAM. FELL Ædis Christi Præbend.
THO. ILES Aulæ Cervinæ Principalis.
RIC. ASTELEY Custos Coll. Omnium Animarum.
ROB. PINCK Novi Coll. Custos.
GV. SMYTH Coll. Wadham. Guard.
IO. TOLSON Coll. Oriel. Præpositus.
PAVLVS HOOD Coll. Lincoln. Rector.
GVIL. IVXON Coll. D. Io. Preses.

I Am now at length, happily (as I trust) arriued at the tenth point, which I will call the Cape of good Hope, because I conceiue very good hope that if the former were done, this with some labour formerly taken by me will suddenly follow of it selfe: it is almost done already (thankes be to God) and good Mr. *Fisher* he shall haue his Butterybooke ere long, *Ex malis moribus bonæ leges*, his iests may perhaps turne to earnests: we will out-Catalogue his fellow Dr. *Norrice*, who is so mighty a *Goliah* amongst our *Philistins*, that he hath defied all the hoste of *Israel*: as for *Field*, or *Bilson*, or *Abbots*, or *Raynolds*, they are but dwarfes in his hands, he maketh but a push at their writtings, and seemeth to be able to set them to schoole againe, if Generall *Norrice* had beene no better at his sword, then he is at his Penne, the *Low-Countries* had been low enough by this time. I say no more but brag is a good dogge: and though I would not willingly fall into the same crime which I finde fault with in another, yet in this place in the vpshot and conclusion of all, I trust I shall finde pardon with the ingenious and discreet Reader, if I speake somewhat of my selfe, and for to excuse my forwardnesse in pressing this worke. As when men shall vnderstand that I was borne of Honest and Religious Parents, that are (I hope) now blessed Saints in Heauen, sometimes glorious

Shall I here pose Mr. *Bilson*, shall I pose M. *Raynolds* S.N. p. 200. & p. 81. 91. & 97.

Con-

Confessors here vpon earth, and exiles for Religion, that I haue studied this point more then 25 yeares, and petitioned, as I doe now, the *Bishops* in the last Parliament of the late *Queene*, that I haue liued euer since in a place of some eminency for bookes; where though I could not well study them my selfe, but carried and sometimes broke the bread like *Sidenus* Asse, for others more then for my selfe, yet as one that standeth vpon an high tower, to discry the enemy, may doe good seruice, though hee bee not in the Camp; so I standing vpon this *Pharos* of learning, haue seen somewhat that it greeueth me to see, that books in time wil decay if the estate of the Church or Common-wealth, doe not preuent our Papists mischieuous plots & complots, to pull Kings out of their thrones, and the King of Kings out of Heauen, if they may haue their wils, they are cunning Marchants, close workers, all is in the darke, and in the vaut; I feare more their secret, then their open *Indices*: the truth is, I feare all, and beleeue none of them, I am so taught by D. *Raynold*, D. *Raynold* by *Epicharmus*: they sow that now, which they meane to reape perhaps 40 or 50 yeares hence. I would gladly redeeme truth out of their hands, which is there not to be vsed, but suppressed, and to preserue Religion entire, as it hath bin left vnto vs, & to preserue it frō the iniuries of times and men, & who knoweth whether the great City of *Rome* be not to be assaulted and battered with these Rams? & the Man of sin, that Antichrist that exalteth himselfe aboue God, or all that is called God, be not to be ouerthrowne and cast downe to the ground, by this weake paper-shot of ours: I haue in Gods Name begun the battell in a good time, my *bellum papale* hath made a great and wide breach in their walls, my booke of corruptions hath touched them to the quicke, and drawne blood: but I shall re-enforce the battell ere it be long; experience hath taught me to vse stronger weapons. I would haue them in Print, that the Aduersary should take no exception against them; or rather that hee may iustly obiect what he can, and when it is done, what great maste-

My Father, M. *Richard Iames* was in the house when *Marsh* was taken, and himselfe forced with his wife and children to liue all *Q. Maries* time beyond the seas.

My petition is printed, and to be seene, that I preferred at that time vnto the Bishops in Convocation.

As shall be fully shewed ere long in a booke now in the Presse, to be printed, if God will.

ry is it to conquer a poore feeble man, whom age hath made old, and not sickenesse, and God with the meanes of a learned Physition hath made strong, contrary to all humane expectation. I must die when the appointed time shall come, it is good not to be found idle, or abroad out of my vocation. *Non omnes possunt esse maximi.* Sure I am I haue beene oftentimes buried in the mouthes of some ambitious men. I haue written, spoken, and done somewhat, when I might haue taken my pleasure of the world, (as too many of my coat doe) I haue (thanked be God) no cure of soules, and yet am not secure or willing to say to my soule, take thy rest: yet if my eyes may be so happy as to see the *Epilogue* and *Catastrophe* of this great busnesse, I shall sing my *Nunc dimittis* with great contentednesse of mind, though I haue neuer a penny for my labour: they deserue not (to my seeming) a reward for their labours, which labour for a reward. I shall finde some respect amongst my fellow *Protestants*, and if it be but for my constant and vnfeined zeale: of the *Papists*, I looke for nothing but contempt and disgrace: I haue tasted of this cup which my blessed Sauiour began vnto me, it is very bitter, saue that the wood of his Crosse hath sweetned it; I neuer offended any of them willingly: all my reading is in their owne Authors, are they offended for this? The proofes of my Religion, Truth and Antiquity are taken from them, is this that offendeth them? Nay I am contented, and fully resolued to stand to the determination of the materiall controuersies by their owne rules, and Iudges of their owne making, or some of their owne appointment.

My bookes are yet vnanswered, those that seemed to be answered; here a sentence and there a sentence, I haue replied and reioyned vnto them: I am neither *idle drone, nor wine bibber, or tipler, nor cutter and mangler, forger or counterfeiter of MSS*, I will leaue that to the *Papists, Hardings*, and *Possenines* of those times, I will not offer to take their trade out of their hands. They thinke not so meanly of my selfe, as my selfe doe, yet as *Iewell* once said to *Harding*,

by

by the grace of God I am that I am, and that grace is sufficient for me: if I should depend vpon the praise of many, I were not the true seruant of God, it puffeth me not vp, that I haue receiued priuate letters, and open testimonies from beyond the seas, to incourage me to goe on cheerefully in the course of my studies, and that from Papists as well as Protestants, some men of eminent learning, as well as Nobility, from the greatest Bishops within this land, as well as men of fame and name beyond the Seas: all this (as I say) puffeth not me vp, and maketh not me neither idle, nor high minded, I thanke them for their good wils, and am thankfull to the Almighty, if any thing be praise worthy in me, or bneficiall to others: but I account all this as nothing, and my selfe lesse then nothing, if I doe not religiously pay my vowes, which I haue solemnly made to God and the Church in this kinde: and for a conclusion of all, to winde vp all, as it were into one clew. If the first Point may be well accomplished in three or foure yeares, the second in one yeare, the third and fourth in halfe a yeare, the fift in a yeare or two, the 6. by two in two yeares, the 7. in a manner in a quarter of a yeare, the eighth and ninth in halfe a yere, the last within lesse then a twelue moneth: when all is done, *Quid stamus hic tota die otiosi.* Once againe I am ready my selfe, and so are twelue more as willing in some sort, more able then my selfe, to enter the lists, and vpon the worke: if wee shall bee thereunto required by our Superiours, if our sister Vniuersity will ioine hand in hand with vs, we shall march the more confidently, they reuising our labours, and we interchangeably theirs, the worke will the sooner and better be done, within halfe the time, by the rule of proportion. Thus I haue laboured in this Apology to satisfie others (for if I shouldnot do so much as in me lieth, I should not satisfie my self) satisfie all I cannot, my Superiours I hope I shal, if by no other, yet by this, that in the end I may iustly sing my *Io Pœan*,

From *Io. Zamoscius* the Chancellor of Poland, and Generall of his army sent vnto me 23. yeares agoe from my Lo. *Mornay* from *Amandus Polanus, Iunius, Gruterus, Scb lletetus, Keckermanus, Vossius, Riuet, Goulartius,* and others, from beyond the Seas. M small paines haue been approued, and in some sort cõmended by my now Lord of *Canterbury*, Dr: *Sutliffe*, Dr. *Bulkeley*, Dr. *Prideaux*, Dr. *Hakewill*, Dr. *Beard*, Master *Perkins* and others.

The siege of Troy is said to haue lasted 10 yeeres at the vtmost. I wold not aske longer time to impugne and expugne this *New Troy*, or *Troynouant*, I haue it vnder their hands, I haue made the best choice of the best and most able schollers that neuer sued to me: I wil beare them witnesse, but I will attempt all nothing but *permissu Superiorum.*

all honour, praise, and glory vnto God, not diuiding my praise as most Papists doe, and *Bellarmine* is said to diuide his soule betwixt God aud the virgine *Mary*, fowly and shamefully: contradicting his former position, supping vp as it were his owne words. *Tutissimum est, &c.* The safest way of all is to relie on Gods mercy.

MVSEVM BRITANNICVM

FINIS.